of equity decided. Thus all dispensers of worldly justice were in his eyes as culpable as those they condemned, and their air of guiltlessness appeared to him hypocritical and pharisaical. Moreover, he looked to the motives and not to the results of actions, and thought that only one was keen-sighted enough to give a verdict on motives—himself or, as he expressed it, God.

AN AFFECTATION IN PARTING.—He who wishes to sever his connection with a party or a creed thinks it necessary for him to refute it. This is a most arrogant notion. The only thing necessary is that he should clearly see what tentacles hitherto held him to this party or creed and no longer hold him, what views impelled -him to it and now impel him in some other directions. We have not joined the party or creed on strict grounds of knowledge. We should not affect this attitude on parting from it either.

S3-

SAVIOUR AND PHYSICIAN.—In his knowledge of the human soul the founder of Christianity was, as is natural, not without many great deficiencies and prejudices, and, as physician of the soul, was addicted to that disreputable, laical belief In a universal medicine. In his methods he sometimes resembles that dentist who wishes to heal all pain by extracting the tooth. Thus, for example, he assails sensuality with the advice: " If thine eye offend thee, pluck it out."—Yet there still remains the distinction